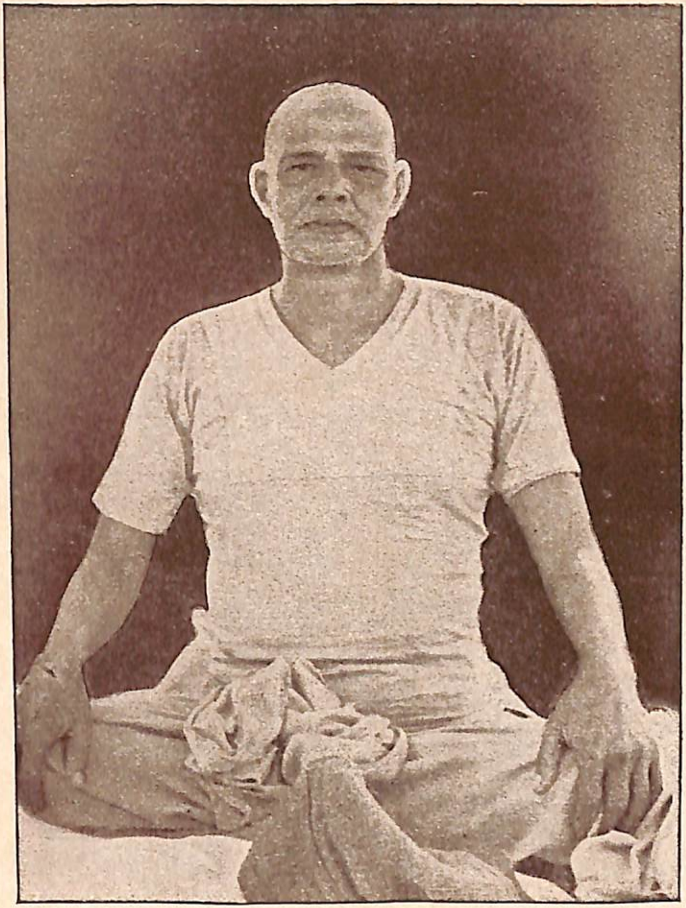

स्वामी जगदानन्दा

श्री भगवान शंकराचार्यप्रणीत

लघुवाक्यवृत्तिः

('पुष्पांजलि' टीकीपेता)॥

"LAGHU-VAKYA-VRITTI"

A small treatise on Vedanta - by Bhagwan Sri Shankaracharya (with a concise Sanskrit commentary entitled "Pushpanjali" — an offering of flowers).

ॐ

श्री गणेशाय नमः
श्री सारदायै नमः
श्री दक्षिणामूर्त्तिगुरवे नमः

AUM

Salutation to Sri Ganesha
Reverence to Sri Sarada
Obeisance to Sri Dakshinamurti Guru

Rs 1=25

FOREWORD

Through good luck we have come by this short treatise of Sri Sankaracharya who has propounded herein his monastic doctriens in verses scintillating with wisdom born of his superconscious realisation. The commentary on these verses was written by an unknown scholar whe was equally endowed with depth of insight into non-dualism of that great philosopher. We have given an exact English translation of the whole of it with explantory notes on certain philosophical terms to bring out their exact connotations.

The publication is intended to commemorate the loving memory of Late Srimat Swami Jagadanandaji Maharaj who was an ardent follower of Advaita Vedanta of Sri Sankaracharya and devoted himself heart and soul to the realisation of its cardinal tenets and propagation of its teachings amongst a large number of Sadhus and Brahmacharins of our order, who would flock to him hearing his lucid and appealing exposition at different places. e. g. Almora, Banaras, Kankhal and Vrindabhan.

We are glad to announce that this treatise with verses and commentary combined together is presented before the public with an English rendering for the first time.

Our efforts will be amply recompenses, if the pithy utterances on self-knowledge made by a great teacher of mankind can carry conviction into the hearts of its readers, and offer much needed guidance to the adherents of the path of knowledge.

Swami Aparnananda
Almora

OM SHANTIH

INTRODUCTION

Laghu-Väkya-Vritti (short exposition of Vedic sentences) of Sri Sankaracharya consisting of only eighteen verses seems to be an abridged presentation of his larger Advaitic treatise–'Väkya-Vritti' which has fifty-three verses. Both these works aim at clarifying the meanings and implications of the 'Maha - Vâkyas' – the great Vedic sentences dealing with the unity of the individual self and the Supreme Self. In the Upanishads, we can trace quite a number of such sentences; but for purposes of elucidation it is customary among Vedantic schools, to select only four of them, one from each of the Vedas, for a thorough analysis from the point of view of grammar, rhetoric, epistemology and metaphysics. These four Mahavakyas are :

(1) 'Prajnanam Brahma' (Aitereya Upanishad–Rig Veda). Literal meaning: Consciousness is Brahman.

(2) 'Tat Tvam asi' (Chhandogya Upanishad–Sâma Veda). Lit. Meaning: Thou art That.

(3) 'Aham Brahmäsmi' (Brihadaranyaka Upanishad –Yajur Veda). Lit meaning: I am Brahman.

(4) 'Ayam Ātma Brahma' (Mândukya Upanishad–Atharva Veda). Lit. meaning: This self is Brahman.

To a Vedantin, the Mahäväkyas are not merely literary compositions conveying a profound philosophical idea. They are really Spiritual word–techniques of great efficacy and power by which a qualified aspirant can dispel the ignorance relating to his own nature and rise to the resplendent vision of the basic truth of life. An intellectual understanding of the 'sentences' is only a small part of the whole scheme. As the earnest student with the requisite disciplines of body and mind goes on contemplating day after day on these pithy sentences in the light of the elucidation received from the teacher, he

is amazed to find for himself the deeper and deeper implications hidden in them. New vistas of spiritual reality open up before his subtle understanding. Most of these experiences cannot be expressed in language; but that does not seem to be a handicap to him. For, is not his destination the point where according to the Taittiriya Upanishad, "All words recoil together with the mind"? The journey of the Vedantin is from the realm of words and ideas to where all speech and thought cease and the truth of the Self shines in its own majesty. Throughout this entire journey the mahavakyas serve to the aspirant as the primary source of guidance and inspiration and the strength to sustain him in moments of doubt and despondency. Mahâvâkyas hold forth the supreme goal of our spiritual search, point out to the futility of vain argumentation and instil confidence and courage in our struggle to shake off our self-created bongage.

How long a student has to engage himself in the practice of the Mahâvâkyas depends upon his individual qualification. Vedantic scriptures claim that, if the aspirant has attained the proper purity of heart and keenness of understanding, he can have a vision of Truth by hearing the Mahâvâkya only once from the Guru. The familiar illustration given is the discovery of the tenth member in a party of ten travellers crossing a river, the leader of whom ***each of which*** forgot to count himself. The discovery is sponteneous and Self-revealed when a sympathetic by-stander tells the confused-'Thou art the tenth'. Anyway, for the average aspirant the contemplation on the Mahâvâkyas is the most important and profitable engagement in his efforts for Self-knowledge, provided, of course, he has not failed to inculcate the basic disciplines like control of senses, discrimination, dispassion etc.

In his Vâkya-Vritti Sri Sankaracharya deals elaborately on two Mahâvâkyas,-namely, 'Aham Brahmâsmi' and 'Tat tvam asi'. In the present treatise on the otherhand, he refers only to 'Aham Brahmâsmi'. Any

one of the Mahâvâkyas, if properly understood and practised, can lead to spiritual illumination. As a preliminary to the treatment of the Mahâväkya, the author deals with an examination of our consciousness. In the waking and dream states our consciousness is always associated with an idea (buddhi-vritti). As such, it appears to be objective and continuously changing. The Laghu-Vâkya-Vritti calls this associated consciousness 'bodhâ bhâsa'–a reflection of consciousness. The student of Vedanta has to distinguish this from 'Shuddha-bodha'-pure consciousness. 'Bodhâ' bhâsa is empirical consciousness which is necessary every moment in our empirical life in all processes of knowing, willing and feeling. 'Shuddha-bodha'-pure consciousness on the otherhand is the unchanging infinite background of all phenomena including the movements of our own body and mind. It is the birthless and deathless witness of all that was, is and will be. 'Shuddha-bodha' in itself is 'nirvikalpakam'—beyond the reach of ideas. Yet, it is 'shuddha-bodha' that lends the light of consciousness to' 'bodhâ-bhâsa'. The Vedantic seeker has to know that his true nature is 'shuddha-bodha'- the absolute Brahman above all relativity. If he is keen, he can find glimpse of 'shuddha-bodha' even in his empirical life. The Laghu-Vâkya-Vritti mentions the examination of our three states of waking, dream and deep sleep as an important help towards discovering the 'shuddha-bodha'. The states pass on after the other; but the sense of continuity of our existence persists in our consciousness. This experience is a pointer to our real nature as that abiding Self-revealed witness different from the three states. What, again, asks Laghu-Vâkya-Vritti, is in the background of our mind when one thought is succeeded by another? It is that same witness, the 'shuddha-bodha'. But occasional glimpses are not enough for installing us in firm Self-knowledge. An earnest seeker has, therefore, to engage himself in a serious and steady endeavour to find out the centre of his own being and knowing through well verified Sâdhanâs. Sankara in this treatise

briefly describes them with particular emphasis on the practice of the 'Mahâvâkyas'.

Jiva–the empirical self according to Laghu–Vâkya-Vritti is a reflection of pure consciousness on 'buddhi.' This view (Prativimba-Vâda) is substantiated by certain utterances of the Upanishads. Sankara elsewhere has also spoken of Jiva as an apparent 'limitation' of Consciousness by 'buddhi' (Avachheda Vâda), just as the infinite space is apparently limited by a jar or a house. The limitation theory of Jiva can also be supported by several passages of the Upanishads. In post-Sankara Vedantic works, there have been elaborate controversies between these two theories. But to an unbiassed student of Vedanta, these two theories need not be looked upon as mutually antagonistic. They are rather two view points about the same subject from two different perspectives. Each view point has its merits and is helpful to the seeker of the truth of Self. Jiva is an empirical truth and, as such, it certainly admits of different view points. Absolute Truth - our true Self - is surely free from any scholastic controversy.

As a short treatise of the Advaita Vedanta the Laghu –Vâkya–Vritti cannot be expected to deal with all the important topics of the system. But in its short compass of discussion, it has certainly presented its specified theme in a forceful and lucid manner and does not fail to instil in the reader that hope, courage and inspiration which one draws from the other larger works of Sankaracharya.

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Swami Shraddhananda

List of Abbreviations

Bh. G.	for	Bhagavad Gita
Br. Su.	,,	Brahma Sutra
Br. Up.	,,	Brihadaranyaka Upanaishad
Chh. Up.	,,	Chhandogya Upanishad
Ja. Up.	,,	Japal Upanishad
Ka. Up.	,,	Katha Upanishad
Mu. Up.	,,	Mundaka Upanishad
Nar. Par. Up.	,,	Narada Parivrajaka Upanishad
Panch.	,,	for Panchadasi
Up. Sa.	,,	Upadesha Sahasri
Va. Vr.	,,	Vakya Vritti

॥ अर्पण–पत्रिका ॥

भट्टाचार्यकुले पुण्ये श्रीहट्टे भक्तसेविते ।
धर्मिष्ठदम्पतीगेहे कनकाभा-समुज्ज्वलः ॥ १ ॥

कल्याणलक्षणोपेतः सुकुमारः सुदर्शनः ।
जन्मान्तरर्षि-पुण्यात्मा शिशुः कश्चिदजायत ॥ २ ॥

स एव नाम्ना 'रमणीकुमारः'
सत्यव्रतो धार्मिक-शास्त्रनिष्ठः ।
आचारयुक्तो मधुरस्वभावो
दिने दिनेऽगीयत चारुरूपः ॥ ३ ॥

विधिपूर्वस्ततो लेभे संचितानेकपुण्यतः
महामायास्वरूपिण्याः सारदायाः कृपां पराम् ॥ ४ ॥
दीक्षां च प्रददौ ह्यस्मै रामकृष्णप्रपूजिता ।
सारदा वरदा माता क्षमारूपा तपस्विनी ॥ ५ ॥

ग्रामः सुतीर्थं 'जयरामवाटी'
यत्राविरासीत् स्वयमेव वाणी ।
सा मुक्तिदात्री रमणीकुमारे
विमुक्तिबीजं निदधौ हि तत्र ॥ ६ ॥

तस्मादुपरतिर्जाता संसारेऽनर्थसंकुले ।
अहो धन्या भुवि वै ते लभंते ये गुरोः कृपाम् ॥ ७ ॥

वैराग्योदयचित्तोऽतः स्वजनं सुखजीविकाम् ।
दारां च दूरतस्त्यक्त्वा चकमे स यतेः पदम् ॥ ८ ॥

'यदहरेव विरजे' दित्यादि वक्ती यच्छ्रुतिः ।
एवमेव फलीभूतं जीवितेषु सतां भवेत् ॥ ९ ॥

'यदा यदा हि धर्मस्य ग्लानिर्भवति भारत'
इत्याज्ञयावतीर्णो यो रामकृष्णो महीतले ॥ १० ॥

तस्य मानसपुत्रेण ब्रह्मानन्देन कारित: ।
सर्वैषणाविनिर्मोक्ष: संन्यासो वैदिको मत: ॥ ११ ॥

नाम्नासौ जगदानन्दस्तदारभ्येह विश्रुत:
जगदानन्दने हेतुरन्वितार्थाभिधानत: ॥ १२ ॥

'जीवन्मुक्तिसुखप्राप्त्यै आत्मनो जन्म लीलया' ।
इत्यादि प्राचीनोक्तं स सार्थकं कृतवान् भुवि ॥ १३ ॥

अहमात्मा चिदानंद एवं यस्य सदा मतिः ।
स एव दुर्लभो लोके जीवन्मुक्तो न संशयः ॥ १४ ॥

वेदान्तेन मुमुक्षूणां नाशयतस्तमोमलम् ।
स्थितप्रज्ञस्य धीरस्य प्रारब्धं संक्षयं गतम् ॥ १५ ॥

गोगोपगोपीयमुनानिकुंजैः
पुण्यैरजोभिः परिशोभमाने ।
श्रीराधिकाप्रेमघनैकधाम्नि
वृन्दावने स्थूलतनुं जहौ स: ॥ १६ ॥
अद्वैततत्त्वार्कसुदीप्तभासा
भक्त्यम्बुज यस्य रराज चित्ते ।
'कुलं पवित्रं जननी कृतार्था
वसुंधरा पुण्यवती च तेन' ॥ १७ ॥

आत्माराम सदानन्द ज्ञानविज्ञानभास्वर ।
ज्ञानद जगदानन्द स्वामिवर्य नमोऽस्तुते ॥ १८ ॥

संपादनेऽनुवादेऽस्य ग्रन्थस्य यः श्रमः कृतः ।
सुधीश्रीजगदानन्दप्रीत्यै स ब्रह्मणेऽर्पितः ॥ १९ ॥

-॥ ॐ तत् सत् ॥-

ॐ

॥ लघु-वाक्य-वृत्तिः ॥

—श्लोक : ॥१॥—

स्थूलो मांसमयो देहः सूक्ष्मः स्याद्वासनामयः ।
ज्ञानकर्मेन्द्रियैः सार्द्धं धीप्राणौ तच्छरीरगौ ॥ १ ॥

— टीका —

नत्वा श्रीरामचन्द्राख्यं तत्त्वं वेदान्तगोचरम् ।
कुर्वे पुष्पाञ्जलिं टीकां वाक्यवृत्तेरविस्तरम् ॥

इह खलु भगवान् श्रीशंकराचार्यः चतुर्लक्षणनीमांसाप्रतिपादिताम् अपि ब्रह्मविद्याम् अतिकृपालुतया संक्षेपतः उपदेष्टुकामः शाखाचन्द्रन्यायेन उपाधिस्थं ब्रह्म दर्शयितुम् आत्मनः उपाधित्रयमध्ये प्रथमं स्थूलोपाधिं निर्दिशति—स्थूल इति ।। मांसमयः-मांसास्थिरक्तादिप्रधानः देहः आत्मनः स्थूलोपाधिः स्यात् । वासनाप्रधानः लिंगदेहः सूक्ष्मोपाधिः ज्ञातव्यः धीशब्देन मनसः अपि उपलक्षणं, प्राणशब्देन एकस्य एव महाप्राणस्य प्राणादयः पंचवृत्तयः ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि च, एवं सप्तदशकलात्मकं लिंगशरीम् आत्मनः द्वितीयोपाधिरित्यर्थः ॥१॥

मांसमय: The fleshy **देह**: body **स्यात** is **स्थूल**: the gross (**उपाधि**: adjunct), **सूक्ष्म**: the subtle, (**उपाधि**: adjunct), **वासनामय**: consists of desires, **धीप्राणौ** the Intellect and the vital force, **सार्द्ध** together with, **ज्ञानकर्मेन्द्रियैः** the sensory and motor organs **तत् शरीरगौ**: going in with that body (i. e., the subtle body). (1)

The fleshy body is the gross adjunct of the Atman and the one made up of Desires together with the organs of perception and action, the Pranas, the Intellect and the mind constitutes the subtle adjunct. (1).

COMMENTARY

Paying my homage to Sri Ramachandra symbolising the Supreme Truth which is the object of Vedanta, I compose this commentary in brief, entitled "Pushpanjali" (an offering of flowers) on Sri Sankara's 'Laghu-vakya-vritti' (a treatise of pithy utterances).

Herein, indeed, the venerable Sankaracharya out of his infinite mercy and moved by a desire to teach in a concise manner the knowledge of Brahman (Brahma-vidya), inspite of his having expounded it previously in his treatise on 'Mimamsa'[1] in its fourfold aspects, with a view to explaining according to the analogy[2] of 'The branch (of a tree) and the moon', the Brahman residing in the **Upadhis** (adjuncts), defines the gross adjunct which is the first of the triple adjuncts of the Atman in the text beginning with the word,-"Gross". The 'fleshy body'[3] comprising mainly of flesh, bones, blood etc., is the gross adjunct or limitation of the Atman. The subtle body dominated by desires is to be known as the subtle adjunct. The Intellect here comprehends the mind also. The term 'life-force' connotes the one vital principle of life (Prana) with its five-fold[4] functions. Add to this the twice-five organs[5] of perception and action. Thus the subtle body constituted of the seventeen[6] organs enumerated above represents the second adjunct or limitation of the Atman. (1)

Notes :

1. Mimamsa in its four-fold aspects :—

This refers to Acharya Sri Sankara's commentary on 'Uttara-Mimamsa' (or the 'Brahma-Sutras') of Sri Veda-Vyasa which is divided into four chapters dealing with (i) synthesis of Vedantic

texts (Samanwaya), (ii) reconciliation of contradictions and inconsistencies (Avirodha), (iii) methods of practice (Sadhana), and (iv) results thereof (Phala).

2. The analogy of the "Branch and the moon" (Sakha-Chandra-Nyaya) :—

   As while showing the moon to a child, its attention is first drawn to the branch of a tree nearby, through which the moon can be seen and then gradually led up to the moon itself, so Brahman is here shown as residing in the three adjuncts or 'upadhis'—first the gross, then the subtle and lastly the causal.

3. Cf. Panch.—3, 3,

4. Five-fold functions of 'Prana'-viz, Prana, Apana, Samana, Udana, Vyana, which are said to be the five modes of operation of the one vital energy that pervades and maintains the whole organism (Panch.-1.22)

5. Organs—of perception, (i) vision, (ii) audition, (iii) smell, (iv) taste and (v) touch,—of action, (i) speech, (ii) manipulation, (iii) locomotion, (iv) excretion and (v) reproduction. (Panch-1. 19,21).

6. Cf. Panch. 1. 23.

—श्लोक: ॥ २ ॥—

अज्ञानं कारणं साक्षी बोधस्तेषां विभासक: ।
बोधाभासो बुद्धिगतः कर्ता स्यात् पुण्यपापयो: ॥ २ ॥

— टीका —

तृतीयोपाधिमाह–अज्ञानमिति ॥ अनाद्यनिर्वाच्यम् अज्ञानम् कारणोपाधि: स्यात् । यज्ज्ञानार्थम् एतदुपाधित्रयम् उपक्षिप्तं तत् तत्र स्थितं शुद्धब्रह्मस्वरूपं निरूपयति–साक्षीति ॥ साक्षात् ईक्षते असौ साक्षी बोध :, 'आत्मानम् अन्विच्छन्', 'गुहां प्रविष्टम्' इत्यादि श्रुतिप्रसिद्ध : परमार्थसत्य : परमानन्दघन: प्रत्यगात्मा कूटस्थ : । तेषां पूर्वोक्तानां त्रयाणाम् उपाधीनां विभासक: सत्तास्फूर्ति-

प्रदत्वेन प्रकाशक इत्यर्थः । एवं शुद्धात्मनः स्वरूपमुक्त्वा संसाराभिमानवाहकस्य जीवात्मनः स्वरूपमाहबोधाभास इति॥ स्वरूपप्रतिबिम्बितः चिदाभासः साधिष्ठानः पुण्यपापकर्मणां कर्ता स्यादित्यर्थः ॥ २ ॥

अज्ञानं Ignorance (is) कारणं the cause (i. e., the causal body or adjunct). बोध: Pure Consciousness (stands as) साक्षी the Witness (i. e.,) विभासक: the illuminator तेषां of them (i. e., of the above-mentioned three adjuncts). बोधाभास: The reflection of the Pure Consciousness बुद्धिगत: attached to the Intellect (which constitutes the self-conscious individual self or Jivatman) स्यात् is कर्ता the agent पुण्यपापयो: of good and evil (actions). (2)

Ignorance makes the causal adjunct. Pure Consciousness stands behind them all (i. e., the three adjuncts) as the Witness and the Illuminator. The reflection of the Pure Consciousness on the Intellect (acquiring the sense of individuality due to Ignorance) becomes the Jiva–the agent of good and evil. (2)

The third adjunct is here introduced with the word–'Ignorance'. This beginningless indefinable Ignorance[1] is called the causal adjunct. The knowledge for which the topic of the three adjuncts has been introduced, i. e., the true nature of the Absolute Brahman as subsisting in these adjuncts is being defined here, beginning with the word,–'Witness'. The 'Seer'[2] is one who witnesses all things directly and immediately, i.e., Consciousness itself, as is known by the scriptural texts such as,–"Seeking the Atman" (Ja. Up. 6, Nar. Par. 3.87), "Concealed in the recess of the heart" (Ka. Up. 1.3.1)–the Absolute Reality, the Embodiment of Supreme Bliss, the Self Immanent and Immutable. He is the illuminator of the above-named three adjuncts, thereby imparting reality and self-expres-

sion to them. Having thus explained the nature of the Pure Atman, he now speaks of the individual self (Jivatman), who bears the sense of agency in regard to worldly existence, in the sentence commencing with,– "Reflected-Consciousness"(Bodhabhasa or Chidabhasa)[3]. This reflection of Pure Consciousness with the original Absolute as the substratum acting through the medium of the Intellect becomes the agent of all activities, good and evil. (2).

Notes:—

1. Ignorance or Causal adjunct:— (Panch. 1.17)

Ignorance, Avidya, Maya, Prakriti—all these are synonymous terms, meaning the indefinable Power of Brahman that becomes immediately responsible for the manifestation of the phenomenal world. This Power operates in two ways: first by veiling the true nature of Brahman or the Atman (Avarana-Shakti) and then by projecting the universe (beginning from the subtlest down to the grossest) upon That. (As in the classical illustrar-tion of the 'rope-snake', Ignorance first veils the nature of the rope and next proejets the snake on that.) In relation to the Jiva, this power remains operative in both these aspects during waking and dream-states; while in deep sleep only the veiling power remains active.

2. Cf. Va. Vr. 11.

3. Bodhabhasa or Chidabhasa:—

The Intellect due to the predominance of 'Sattwa' in it is held to be a transparent substance and as such catches the reflection of the self-luminous Pure Consciousness, acquiring thereby the property of Consciousness in itself. This is here referred to as the 'Reflected-Consciousness' and is also known as the Jiva. (cf. Panch. 4.11; 8.52).

—श्लोकः ॥ ३ ॥—

स एव संसरेत् कर्मवशाल्लोकद्वये सदा ।
बोधाभासाच्छुद्धबोधं विविच्यादतियत्नतः ॥ ३ ॥

— टीका —

किंच स एव जीवात्मा प्रारब्धकर्मवशात् इह अमुत्र च सुखदुःखभोक्तृत्वादिरूपं संसारम् अनवरतम् अनुभवति, अतो बोधाभासात् संसारिणो जीवात् शुद्धबोधं कूटस्थम् अतिप्रयत्नेन विविच्यात्—परमार्थसत्ये परमानन्दघने साक्षिणी अविद्याकल्पितम् उपाधिजातं साक्ष्यं मिथ्याभासत्वात् नास्ति एव, साक्षी एव तु परमार्थसत्यः केवलो विद्यते इति विवेकदृष्ट्या शुद्धम् आत्मानं जानीयात् इत्यर्थ॥ ३॥

स : He (i.e., the Jivatman or the reflected-Consciousness attached to the subtle body) **एव** verily **सदा** incessantly **संसरेत्** migrates (through birth and death) **लोकद्वये** in the two worlds (here and hereafter) **कर्मवशात्** under the impulsion of its actions. So **विविच्यात्** one should discriminate **शुद्धबोधं** the Pure Consciousness **बोधाभासात्** from Its reflection on the Intellect (i. e., from the Jivatman) **अतियत्नतः** with supreme effort. (3)

It is this Jiva that is incessantly migrating in the two worlds (here and hereafter) due to the resultant force of its own actions (in the form of good and evil). Therefore the supreme problem of life lies in the effort to discriminate the Pure Consciousness from Its reflection (i. e. the Jiva). (3)

Furthermore, the same individual Self under the impulsion of the momentum of past actions (Prarabdha-Karma)[1], incessantly experiences life-existence (Samsara) involving pleasure and pain in this and the next world. Therefore, one must strive hard to discriminate the

Immutable Pure Consciousness from the individual, reflected-Consciousness[2] which later undergoes these experiences of life. In relation to the Witness, the Supreme Truth, the Embodiment of Supreme Bliss, there is no object of experience as is born of the adjuncts due to Ignorance, because of their being illusory by nature. On the contrary, it is the Witness who alone ***IS*** as the Self-evident, Supreme Reality. With such discriminative insight one has to realise the Pure Atman. (3)

Notes :

1. Prarabdha-Karma :—(See Br. Su. 4.1.15, 19)

All actions are followed by results in the form of pleasure and pain, here or here-after. Actions so attaching to Jiva are classified under three categories, viz., 'Sanchita', 'Prarabdha' and 'Agami'. Portion of the accumulated results of the past actions (i.e., 'Sanchita'), which becomes immediately the cause of the birth of the present body, is called 'Prarabdha'. With the dawn of Self-knowledge (Atma-Jnana) all the results of past actions come to an end, but the 'Prarabdha' persists and exhausts itself only by experience in the form of pleasure and pain, till death. One who has attained Self-knowledge—having thereby lost all sense of agency—ceases to have any connection whatsoever with the actions further done through his body, which are classed as 'Agami'.

2. Cf.—Panch, 8.26–35; Up. Sa. 18.43.

—श्लोकः ॥ ४ ॥—

जागरस्वप्नयोरेव बोधाभासविडम्बना ।

सुप्तौ तु तल्लये शुद्धबोधो जाड्यं प्रकाशयेत् ॥ ४ ॥

— टीका —

किंच जाग्रत्स्वप्नावस्थयोः बोधाभास-विडम्बना, चिदाभास-व्यवहारः । सुषुप्तौ तु चिदाभासलयात् शुद्धबोधः कूटस्थः जाड्यम् अज्ञानं प्रकाशयेत्, सुषुप्तिसमये सर्वलये अपि, कूटस्थचैतन्यं निर्विकारतया तिष्ठति इत्यर्थः, 'न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात्' इति श्रुतेः । सुप्तोत्थितस्य सुखाज्ञानयोः अनुभूयमानयोः परामर्शदर्शनात् च ॥ ४॥

जागरस्वप्नयोः The waking and the dream-states **एव** only (constitute the field for) **बोधाभास-विडंबना** the diverse relations and activities of the reflected-Consciousness or the Jivatman, **तु** whereas **सुप्तौ** in deep sleep **तत् लये** that reflected-Consciousness along with the Intellect having been merged (in Ignorance which is the causal-adjunct aforesaid) **शुद्धबोधः** the Pure Consciousness **प्रकाशयेत्** illumines **जाड्यं** Ignorance (only). (4)

The relational activities of the reflected-consciousness (i. e., the Jiva) are restricted to the two states of waking and dreaming; whereas in deep sleep the reflected-Consciousness itself together with the reflector, the Intellect, being absorbed in Ignorance, the Pure Consciousness shines upon Ignorance only. (4)

Moreover, the activities indulged in during the states of wakefulness and dream are to be attributed to the functioning of the individual Self, i. e., the reflected-Consciousness. But in the state of sound sleep, when the reflected-Consciousness ceases to function, the Immutable Pure Consciousness illumines Ignorance[1] only. That is to say, in the duration of sound sleep, even though everything else vanishes, the Immutable Pure Consciousness remains in itself, being ever unaf-

fected. This view is supported by the scriptural passage: "Never can there be annihilation of the Knowledge of the Seer, as it is indestructible" (Br. Up. 4.3.23). And again, it is commonly observed that a person rising from sound sleep rembers the experience of Bliss and Ignorance, i. e., the absence of the awareness of everything else. (4)

1. cf. Panch. 1.5.

—श्लोकः ॥ ५ ॥—

जागरेऽपि धियस्तूष्णींभावः शुद्धेन भास्यते ।
धीव्यापाराश्च तद्भास्याश्चिदाभासेन संयुताः ॥ ५ ॥

— टीका —

संप्रति हस्तप्राप्यमिव कूटस्थचैतन्यं जाग्रति दर्शयतिजागरे इति । जाग्रदवस्थायाम् अपि बुद्धेः तूष्णींभावः शुद्धेन अविकारि-चैतन्येन कूटस्थेन भास्यते, वृत्तिरहितम् अंतःकरणं शुद्धचैतन्येन अनुभूयते इत्यर्थः। सवृत्तिकांतःकरणस्य चैतन्यद्वयावभास्यत्वम् आह—धीव्यापाराः इति ॥ तद्भास्याः निर्विकारचैतन्यभास्याः धीव्यापाराः बुद्धिवृत्तयः चिदाभासेन संयुताः धीस्थजीवेन सहिता भास्यंते, सवृत्तिकम् अंतःकरणं निर्विकार-सविकार-चैतन्याभ्याम् भास्यते, निवृत्तिकम् अंतःकरणं तु केवलेन निर्विकार-चतैन्येन एकेन एव भास्यते इत्यर्थः ॥५॥

जागरे In wakefulness **अपि** also **तुष्णींभावः** the calm or unmodified state **धियः** of the Intellect **भास्यते** is illumined **शुद्धेन** by the Pure Consciousness. **धीव्यापाराः** The activities of the Intellect **च** too **तद् भास्याः** (which are) the objects of illumination of the Pure Consciousness (stand revealed) **संयुताः** in conjunction **चिदाभासेन** with the reflection of the Pure Consciousness (i. e., with the Jivatman). (5)

Even in wakefulness, the calm of the Intellect is lit up by the Pure Consciousness. So also the activities of

the Intellect together with the reflected–Consciousness are subject to manifestation by the Pure Consciousness (5).

Even in wakefulness the calm of the Intellect is lit up by the Pure Consciousness. So also the activities of the Intellect together with the reflected–Consciousness are subject to manifestation by the Pure Consciousness(5).

Now, he points out the Immutable Pure Consciousness as being within the reach of one's hand, so to say, in the text beginning with,–"In waking". Even in the state of wakefulness, the tranquil[1] state of the Intellect is lit up by the Pure Immutable Unmodified Consciousness. That is to say, the non-functioning mind or the mind free of all modifications is witnessed by the Pure Consciousness. Further, the functioning mind becomes the object of illumination of both the Pure and the reflected-Consciousness. This is set forth above as,-"The activities of the Intellect." The activities of the Intellect conjoined with the reflected-Consciousness[2] thereon, meaning, the Jiva seated in the Intellect, are illumined by the Pure Consciousness. The position in brief is this : the mind in its operational phase is illumined by both the Mutable and the Immutable Consciousness; whereas the mind in its state of quiet repose is illumined by the Pure Immutable Consciousness alone. (5)

1. cf. Panch. 8.21; 11. 74,85.

2. cf. Do. 8.3, 14, 18.

—श्लोकः ॥ ६ ॥—

वह्नितप्तं जलं तापयुक्तं देहस्य तापकम् ।
चिद्भास्या धीस्तदाभासयुक्तान्यं भासयेत्तथा ॥ ६ ॥

— टीका —

चैतन्यद्वय-भासितेन अंतःकरणेन बाह्यपदार्थोपलब्धिं दर्शयति—वह्नितप्तम् इति । वह्नितप्तं सत् यथा जलं तापयुक्त भवति, तथा चिद्भास्या कूटस्थचैतन्येन प्रकाशिता बुद्धिः तदाभासयुक्ता चिदाभासेन प्रकाशिता च सती अन्यं घटादिविषयं भासयेत् । कूटस्थ-चिदाभासचैतन्याभ्यां प्रकाशितया बुद्धया घटादिविषयं ज्ञानम् उत्पाद्यते इत्यर्थः ॥ ६ ॥

(Just as) जलं water वह्नितप्तं boiled on fire तापयुक्तं being associated with heat (becomes) तापकं the cause of scalding देहस्य of the body, तथा likewise धीः the Intellect, चित्भास्या made radiant by the Pure Consciousness, तत् आभासयुक्ता conjoined with the reflection of That (i. e. the Pure Consciousness) भासयेत् reveals अन्यं other objects. (6)

Water heated on fire acquires heat and so becomes capable of heating the body; in like manner, the Intellect illumined by Pure Consciousness acquires Its lustre and thereby illumines all other external objects. (6)

Herein he shows how the experience of external objects is possible of the mind when illuminated by the two aspects of Consciousness by the expression,-"Boiled on fire." Just as water being boiled on fire acquires heat so also the Intellect illuminated by the Pure Immutable Consciousness, and being so endowed with Its reflecfion on itself, that is to say, the Intellect being in its turn illuminated by the reflection[1], becomes capable of manifesting the external objects, such as, an earthen jar, etc. The purport is this: all our knowledge of external objects, like an earthen jar etc., is given by the Intellect when it is illumined by the Pure Immutable Consiousness as well as Its reflection on itself. (6)

1. Cf. – Panch. 8.4, 18.

—श्लोकः ॥ ७ ॥—

रूपादौ गुणदोषादि-विकल्पा बुद्धिगाः क्रियाः ।
ताः क्रिया विषयैः सार्द्धं भासयन्ती चितिर्मता ॥ ७ ॥

— टीका —

बुद्धिगा : क्रियाः मनोव्यापाराः रूपादौ विषये गुणदोषादीन् विकल्पयंति । ताः गुणदोषादिविकल्पाः भवंति रूपादिविषये, इदं समीचीनम् इदम् असमीचीनम् इति कल्पनं मनोव्यापारकृतम् इत्यर्थः । न तु चैतन्यकृतम् । तस्य निर्विकारत्वात ताः क्रियाः तान् मनोव्यापारान् विषयैं: रूपादिभिः सार्द्धं भासयंती प्रकाशयंती चितिः निर्विकारा मता । एतेन स्वयंप्रकाशरूपायाः चितेः असत्-जड-परिच्छिन्नरूपैः अंतःकरणादिधर्मैः सविकारता न संभवति इति प्रतिपादितम् ॥ ७ ॥

गुणदोषादिविकल्पा: Notions of good and evil **रूपादौ** in (objects of senses, such as) form etc., (are) **क्रिया**: activities **बुद्धिगा**: going with the Intellect. **चिति**: The Pure Consciousness **मता** is considered **भासयन्ती** as illumining **ता**: those **क्रिया**: activities (of the mind) **सार्द्धं** together **विषयै**: with objects (of the senses). (7)

Notions of good and evil in respect of sense-objects are the creations of the Intellect. The Pure Consciousness, however, simply reveals those activities of the Intellect together with the external objects. (7)

Functions of the Intellect which are the activities of the mind, attribute good and bad qualities in the sense-objects like 'form' etc. That is to say, notions of good and evil in respect of sense objects,–like when we say, "This is good", "This is bad"[1],–are the results of intellectual activities, but not of Consciousness Pure–That by

itself being free from all modifications. Pure Consciousness which illumines[2] those functions, i. e., the activities of the mind together with the objects of the senses, such as, 'form,' etc., is considered ever free from modifications. By this it is established that the Pure self-luminous Consciousness is not capable of being affected by any of the modifications of the mind-stuff, which by their very nature are unreal, insensate and limited. (7).

1. cf. Panch. 4.20.

2. cf. Do 8.14.

श्लोकः ॥ ८ ॥

रूपाच्च गुणदोषाभ्याम् विविक्ता केवला चितिः ।
सैवानुवर्त्तते रूपरसादीनां विकल्पने ॥ ८ ॥

— टीका —

किंच सा एव चितिः केवला निरुपाधित्वात् स्वयंप्रकाशा अपि रूपादि-विषयात् तत्रत्याभ्यां गुणदोषाभ्यां च विविक्ता भिन्ना सती, रुपरसादि-विषयाणां विकल्पने पृथक्त्वग्रहणे अंतःकरणादि-उपाधिवशात् अनुवर्त्तते, न स्वतः, शुद्ध-चैतन्यस्य बिकाराभावात् इति भावः । तत् उक्तं योगवासिष्ठे—

'येन शब्दं रसं रूपं गंधं जानासि राघव ।
तमात्मानं परं ब्रह्म जानीहि परमेश्वरम्' इति ॥

'अत्रायं पुरुषः स्वयंज्योतिर्भवति' इत्यादि श्रुतयः आत्मनः स्वयंप्रकाशत्वं बोधयंति इत्यर्थः ॥ ८ ॥

केवला The Absolute **चितिः** Pure Consciousness (is) **विविक्ता** distinct **रूपात्** from form (i.e. sense objects) **च** and **गुणदोषाभ्याम्** from (notions of) good and evil. **सा** She (i. e.,

the Pure Consciousness) एव verily अनुवर्त्तते stands behind (as the illuminator and witness of) विकल्पने the cognitions रूपरसादीनाम् of form, taste etc. (8)

The Absolute Pure Consciousness is distinct from the objects of senses as well as from the notions of good and evil attributed to them by the Intellect: yet, She (Pure Consciousness) it is that stands behind the cognition of them all as the sole illuminer. (8)

And again, the same Pure Consciousness,—though Absolute, being free from adjuncts, selfluminous and distinct from the sense-objects, such as, 'form' etc., as also from their good and bad qualities,–stands behind the apprehension of all objects (and their qualities) through the medium of adjuncts, like the Intellect etc., but never directly by Itself; because of the Pure Consciousness being ever untouched by any modification. It is also stated in the Yoga-Vashistha:—"Oh scion of Raghu, That by Whom you experience sound, taste, form, smell, know Him to be the Atman, the Transcendent Brahman, the Supreme Over-lord." In this context, scriptural passages, such as, "In this (dream state) Purusha, the Atman, becomes self-luminous"[1] etc., also proclaim the self-illuminative nature of the Atman. (8)

1. Br. Up. 4.3.9.

—श्लोकः ॥९॥—

क्षणे क्षणेऽन्यथाभूता धीविकल्पाश्चितिर्नतु ।
मुक्तासु सूत्रवद्बुद्धिविकल्पेषु चितिः स्थिता ॥९॥

— टीका —

धीविकल्पा: बुद्धिवृत्तय: प्रतिक्षणम् अन्यथाभूता: परिणामिनो दृश्यंते, चिति: तु न तथा, कुत:, परिणामाभावात् आत्मचैतन्यस्य, तद् एव द्रढयति–मुक्ताफलेषु यथा सूत्रम् अनुस्यूतम्, एवं बुद्धिवृत्तिषु चिति: अनवरतम् अनुस्यूतत्वेन स्थिता । एतेन जड-परिणामि-दृश्येभ्य: बुद्धिवृत्तिभ्य: चिदानंद-घनम् अपरिच्छिन्नं साक्षिस्वरूपं भिन्नं विद्यते इति ज्ञेयम् ॥ ९ ॥

धीविकल्पा: The modifications of the Intellect **अन्यथाभूता** (are) variable **क्षणे क्षणे** at every moment **तु** but **न** not **चिति**: the Pure Consciousness. **चिति**: The Pure Consciousness **स्थिता**: (is) inherent **बुद्धिविकल्पेषु** in and through the modifications of the Intellect **सूत्रवत्** like the thread **मुक्तासु** in (a string of) pearls. (9)

The modifications of the Intellect are changing from moment to moment, never so the Pure Consciousness though She permeates through all those modifications like the thread in a string of pearls. (9)

Dispositions of the Intellect, that is to say, the modifications of the mind, are found to be variable[1] and changing from moment to moment. Not so is Pure Consciousness. Why ? Because the self-conscious Atman is never susceptible to any change. The same is further substantiated: Just as the string runs through the pearls of a necklace, so the Pure Consciousness is ever there pervading[2] all the modifications of the Intellect. It is thus admitted that the blissful and all-pervasive Pure Consciousness standing as the witness is distinct from the inert and changeful objects, that is to say, the modifications of the Intellect. (9)

Notes :—

1. cf.—Panch. 8.20.
2. cf.—Do. 8.14.

—श्लोकः ॥ १० ॥—

मुक्ताभिरावृतं सूत्रं मुक्तयोर्मध्य इष्यते ।
तथावृता विकल्पैश्चित् स्पष्टा मध्ये विकल्पयोः ॥ १० ॥

— टीका —

तद् एव शुध्दचैतन्यात्मकं कूटस्थ-स्वरूपं युग्मेन स्पष्टम् उपपादयति–मुक्ताभिरिति । यथा मुक्ताभिः आवृतम् आच्छादितम सूत्रं मुक्तयोः द्वयोः मुक्ताफलयोः मध्ये इष्यते स्पष्टं भासते प्रकाशते, तथा विकल्पैः बुध्दिवृत्तिभिः आवृता आच्छादिता चित् कूटस्थचैतन्यं विकल्पयोः बुध्दिवृत्त्योः मध्ये स्पष्टा सती प्रकाशते । तद् उक्तं विद्यारण्यश्रीपादैः पंचदशप्रकरण्याम्—

'संधयोऽखिलवृत्तीनामभावाश्चावभासिताः ।
निर्विकारेण येनासौ कूटस्थ इति चोच्यते ॥'

अतः बुध्दिवृत्तिसंधिषु साक्षि-शुध्द-चैतन्यानुभवः भवति इति भावः ॥१०॥

(Just as) सूत्रं the thread आवृतं covered over मुक्ताभिः by the pearls इष्यते is perceived मध्ये in between मुक्तयोः two pearls, तथा even so चित् the Pure Consciousness आवृता hidden विकल्पैः by the modifications (of the Intellect) प्रकाशते shines forth स्पष्टा clearly मध्ये in between विकल्पयोः two modifications. (10)

The thread covered over by the pearls in a string can be seen in between two pearls. Similarly, the Pure Consciousness also, though hidden by the modifications of the Intellect, can be clearly perceived in between any two modifications. (10).

That Pure Consciousness, the Witness, is here explained clearly in this and the following stanza beginning with,—"By the pearls". Just as the thread covered over

or concealed by the pearls of a necklace is clearly noticeable in between two pearls, so also the Pure Consciousness, the Immutable One, though hidden by the modifications of the Intellect shines out distinctly visible in the interval of two modifications or thoughts.

The revered Vidyaranya thus states the position in his treatise entitled "Panchadashi" :—"The Pure Unaffected Consciousness by which the intervals of modifications as well as their absence are illumined, is also called the Immutable One" (8.21). So the Pure Consciousness, the Witness is experienced in the intervals of modifications of the Intellect. (10)

—श्लोकः ॥ ११ ॥—

नष्टे पूर्वविकल्पे तु यावदन्यस्य नोदयः ।
निर्विकल्पक-चैतन्यं स्पष्टं तावत् विभासते ॥ ११ ॥

— टीका —

किंच बुध्दिवृत्तिरूपे पूर्वविकल्पे नष्टे सति यावत् बुध्दिवृत्तिरूपस्य अन्यस्य विकल्पस्य उदयः आविर्भावः न भवति, तावत् स्पष्टं निर्विकल्पकचैतन्यं शुध्दात्मस्वरूपं शुद्धं-त्वं-पदलक्ष्यं विभासते, निवृत्तिकम् अंतःकरणं शुध्द-चैतन्य-रूपेण कूटस्थेन अनुभूयते इत्यर्थः । अतः एव उक्तं-'जागरेऽपि धियस्तूष्णींभावः शून्देन भास्यत' इति ॥ ११ ॥

पूर्वविकल्पे One preceding modification **नष्टे** having subsided **तु** but **यावत्** while **उदयः** the appearance **अन्यस्य** of another (modification) **न** is not (there), **निर्विकल्पकचैत्यन्यं** the unmodified Pure Consciousness **स्पष्टं** clearly **विभासते** shines forth **तावत्** during that interval. (11)

The Pure Undifferentiated Consciousness shines forth clearly by Itself in the interval of two modifications

of the Intellect, when the preceding one has died down and another is yet to appear. (11)

Further, at the time one preceding modification has subsided and the succeeding one has not yet made its appearance, in this interval, the Pure Unmodified Consciousness, which is the implied meaning[1] of the term 'Thou' (in the teaching 'Thou[2] art That'), shines by Itself.

In other words the mind free from modifications is revealed by the Immutable Pure Consiousness. Hence it has been said before (Sloka 5 ante) that even in wakefulness the calm unmodified[3] state of the Intellect is lit up by the Pure Consciousness. (11)

Notes :—

1. Implied meaning :—

The direct meaning of the word 'Thou' in the teaching 'Thou art That' is the Jiva or the individual self; whereas the implied meaning is 'the Pure Consciousness or the Universal Self', since the teaching is: 'Thou' art in essence none but 'That.' (See Panch. 1.43—48; 5.5.6).

2. Chh. Up. 6.8.7

3. cf. Panch. 8.21.

—श्लोकः ॥ १२ ॥—

एक-द्वि-त्रि-क्षणेनैवं विकल्पस्य निरोधनम् ।
क्रमेणाभ्यस्यतां यत्नाद् ब्रह्मानुभवकांक्षिभिः ॥ १२ ॥

— टीका —

एवम् अनुभवः शुध्दांतःकरणैः संपादनीयः इति आहएकेति । ब्रह्मानुभवकांक्षिभिः मुमुक्षुभिः एक-द्वि-त्रि-क्षणेन एवम अनुक्रमेण प्रयत्नात् विकल्पस्य

करण—वृत्तिमात्रस्य निरोधनम् अभ्यस्यताम् अंत:करणं निर्वृत्तिकं कृत्वा शुध्द-चैतन्य-स्वरूपानुभव: ज्ञानिना अनुभावितुं शक्यते इत्यर्थ: ॥ १२॥

ऐवं It being so **निरोधनम्** suppression **विकल्पस्य** of a modification **अभ्यस्यताम्** should be practised **यत्नात्** with care **ब्रह्मानुभवकांक्षिभि:** by aspirants to the experience of Brahman **क्रमेण** by degrees **एकद्वि–त्रिक्षणेन** of one, two, three moments (and so on). (12)

Persons aspiring to the experience of Brahman should, therefore, practise by slow degrees this restraint of modifications starting with one moment and then extending it to two, three, and so on. (12)

That experience of this kind has to be attained by pure minds, is explained here in the stanza beginning with the word, 'One'. Persons desirous of having the experience of Brahman, that is to say, those striving for liberation, should gradually practise the restraint or suppression of mental modification, beginning first with one moment and then extending to two, three[1], and so on. What is meant is this: it is possible for a person with spiritual insight to realise the true nature of Pure Consciousness by making the mind clear of all modifications and affections. (12)

Notes:

1. cf. Bh. G. 6.25,26; Panch. 11.98.

—श्लोकः ॥ १३ ॥—

सविकल्पक-जीवोऽयं ब्रह्म स्यान्निर्विकल्पकम् ।
अहं ब्रह्मेति वाक्येन सोऽयमर्थोऽभिधीयते ॥ १३ ॥

— टीका —

एतत् एव प्रतिपादयन् आह—सविकल्पक जीवइति। गुरुशास्त्र-आदि-उपदेशात पूर्वम् अयं सविकल्पक-चैतन्यरूप: जीव: ज्ञानोपदेशसमये अहं ब्रह्मेति महावाक्यानुभवेन निर्विकल्पकं शुध्द-सत्-चित्-आनन्द-स्वरूपं ब्रह्मैव स्यात्, स: अयम् उपनिषद्भि: प्रतिपादित: अर्थ: अस्मिन् ग्रन्थे अभिधीयते प्रतिपाद्यते, यथा रज्जुसर्प: रज्जु-अतिरिक्त: नास्ति एवं जीव: अपि ब्रह्मव्यतिरिक्त: नास्ति इति एवं वेदांतमर्यादा इत्यर्थ: ॥ १३ ॥

अयं This **सविकल्पकजीव** individual self with modifications **स्यात्** becomes **ब्रह्म निर्विकल्पकम्** the Undifferentiated Brahman **अहं ब्रह्म इति वाक्येन** by (realising the truth of) the teaching 'I am Brahman'. **स: अयं अर्थ:** That same object (as expounded in the Upanishads) **अभिधीयते** is explained here (in this treatise). 13

This individual self (Jiva), which is now affected by modifications of the Intellect, will in time become one with the Undifferentiated Brahman by realising the truth of the Vedantic teaching,-'I am Brahman'. That is the idea sought to be conveyed here, in this treatise. (13)

By way of propounding this topic, it is said in the text,—'The Jiva with modifications'. The individual self who,-until he is initiated by a teacher[1] and undergoes the disciplines[2] enjoined in the scriptures, remains affected by modifications,-becomes one with the Undifferentiated Brahman which is of the very substance of Pure Existence-Knowledge-Bliss Absolute, by experiencing in himself the truth of the teaching, 'I am Brahman'[3], when in the fullness of time he becomes fit to receive this highest spiritual teaching. This subject as it has been expounded in the Upanishads is here dwelt upon in this treatise:

just as the 'rope-snake' does not exist apart from the rope, similarly the individual self does not exist apart from Brahman. And this is the sum and substance of Vedanta. (13)

Notes :

1. Teacher :—(Acharya)

   The teacher of Vedanta is one who is essentially a man of Self-knowledge and also possesses deep learning of the scriptures.

2. Disciplines :-

   The four-fold preparatory disciplines required of an aspirant to Self-knowledge, viz.

   A. (i) Control of the Internal organs (Sama),
      (ii) Control of the external organs (Dama),
      (iii) Forbearance of all painful experiences (Titiksha),
      (iv) Withdrawal of the mind from the sense-objects (Uparati),
      (v) Self-contemplation (Samadhana).
      (vi) Faith in the teacher and the teachings of the Vedanta (Sraddha).

   B. Dispassion in regard to enjoyments here and hereafter. (Vairagya).

   C. Discrimination between the Eternal and Non-eternal (Viveka).

   D. Longing for liberation (Mumukshuta).

3. Br. Up. 1.4.10. See-Panch. 5. 3,4.

—श्लोकः ॥ १४ ॥—

सविकल्पक-रचिद्योऽहं ब्रह्मैकं निर्विकल्पकम् ।
स्वतःसिद्धा विकल्पास्ते निरोद्धव्याः प्रयत्नतः ॥ १४ ॥

— टीका —

किंच सविकल्पक-चैतन्यरूप: अपि जीव: निर्वृत्तिके अंत:करणे अभ्यास-वशात् कृते सति, निर्विकल्पकं शुध्दबोधस्वरूपम् एकम् अखंड ब्रह्मैव भवति, अत: स्वत: सिध्दा: विकल्पा: अंत:करणवृत्तय: प्रयत्नत: वृत्ति-उत्पत्ति-निरसनेन निरोध्दव्या:, वृत्तिरहितांत:करणे शुध्द-चैतन्य-स्वरूपम् अनुभूयते अत: वृत्तिरहितम् अंत:करणं कृत्वा आत्मसुखम् अखंडम् अनुभूयताम् इत्यर्थ: ॥ १४ ॥

सविकल्पकचित् The reflected-Consciousness with modifications **य: अहं** that I am **ब्रह्म एकं** (is really) one with Brahman **निर्विकल्पकम्** Undifferentiated. **ते** These **विकल्पा:** modifications (that are) **स्वत: सिद्धा:** self-evident **निरोद्धव्या:** have to be suppressed **प्रयत्नत:** with all efforts. (14)

The reflected-Consciousness, though involved in the modifications of the Intellect, that I am now, is really one with the Undifferentiated Brahman. The apparent modifications, which are self-evident (being always associated with the reflected-Consciousness), have only to be suppressed by all efforts (in order that this realisation of Brahman may come). 14

And again, the individual self, though subject to modifications, becomes in time the One Undifferentiated Brahman, i. e., the Unmodified Consciousness Pure, when by force of earnest practice it succeeds in rendering the mind free of all modifications and affections. So it comes to this that the mental modifications which are self-evident[1] (derived as they are from the Ignorance of the true nature of the Self) have to be controlled and suppressed with all efforts, by not allowing them to appear at all in the mind-stuff. And since the true nature of the Pure Consciousness is realised in the mind cleared of all modifications, therefore one has to strive

by all means to experience the unbroken Infinite Bliss of the Atman by making the mind free of all modifications and affections. (14)

Notes :

1. Cf. Panch. 8. 19.

—श्लोकः ॥ १५ ॥

शक्यः सर्वनिरोधश्चेत्समाधिर्ज्ञानिनां प्रियः ।
तदशक्तौ क्षणं रुध्वा श्रद्धेया ब्रह्मताऽत्मनः ॥ १५ ॥

— टीका —

तत् एव उपपादयति—शक्यः इति ॥ यदि सवर्वृत्तिनिरोधः शक्यः भवेत् तर्हि ज्ञानिनां वसिष्ठादीनां प्रियः इष्टः समाधिः एव स्यात् । अथ तत् अशक्तौ सर्वदा अंतःकरणवृत्तिनिरोध-असामर्थ्ये सति, क्षणं रुध्वा क्षणमात्रमपि वृत्तिनिरोधं कृत्वा आत्मनः ब्रह्मता श्रद्धेया अनुसंधेया । तथा च श्रुतिः —

'यदा पंचावतिष्ठंते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥
'तां योगमिति मन्यंते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥'
इति ॥ १५ ॥

शक्यः चेत् Should one be able (to effect) सर्वनिरोधः full suppression (of all modifications) समाधि : perfect concentration (which is) प्रियः the disired end ज्ञानिनाम् of all sages (is attained). तत् अशक्तौ In case of inability to do that (all at once) (the attempt to realise) आत्मनः one's own ब्रह्मता Brahmanhood श्रद्धेया must be pursued with faith, रुध्वा by controlling (the modifications) क्षणं for a moment (even). (15)

If one is able to effect complete suppression of all modifications once for all, then one becomes blessed with the concentration (Samadhi) which is lovingly cherished by all sages. If, however, that is not possible, one should pursue with faith the effort to realise his own Brahmanhood by controlling the modifications for a moment even. (15)

The same topic is dwelt upon in this verse beginning with,-'Should one be able'. If it is possible to practise control over all mental modifications all at once, then it makes for the attainment of perfect[1] concentration so devotedly cherished by sages, like Vashistha and others. If that is not possible, that is to say, so long as one is unable to control all modifications of the mind once for all, one should at least try to control them for a moment even and contemplate upon the identity of one's own Self with Brahman. So say the scriptures:—"When the five-fold senses of perception repose (in the Atman) and the Intellect also does not waver, such a state is called the Supreme Goal." (Ka. Up. 2.3.10). "That firm control of the senses they regard as Yoga. Then one should become watchful; for Yoga[2] is acqired and lost'. (Ka. Up. 2.3.11). (15)

Notes :

1. cf. Bh. G. 6. 20-23; Panch, 11. 99, 100.

2. Yoga is acquired and lost:—

The progress made in the way of concentration has to be maintained by steady and vigilant practice at every stage until the final Ground is reached; otherwise there is the possibility of slipping back and so losing what has been achieved.

—श्लोकः ॥ १६ ॥—

श्रद्धालुर्ब्रह्मतां स्वस्य चिन्तयेद् बुद्धिवृत्तिभिः ।
वाक्यवृत्त्या यथाशक्ति ज्ञात्वा ह्यभ्यस्यतां सदा ॥ १६ ॥

— टीका —

स्वीय-ब्रह्म-सुखम् आत्माकारांतःकरणेन जानीयात् इत्यर्थः। एवं यथाबुध्दि-अनुसारेण वाक्यवृत्त्या वाक्यवृत्तिग्रंथालोचनेन यत् वा महावाक्यवृत्त्या स्वस्य ब्रह्मत्वं एकाग्रतया ज्ञात्वा सदा अभ्येस्यताम् ।

'आसुंप्तेराम्रृतेः कालं नयेद वेदांतचिंतया । दद्यान्नावसरं किंचित् कामादीनां मनागपि ।' इति वचनात् ॥ १६ ॥

श्रद्धालु : One imbued with faith चिन्तयेत् should meditate upon स्वस्य ब्रह्मतां his own Brahmanhood बुद्धिवृत्तिभि : by means of all the faculties of the Intellect (brought to focus). ज्ञात्वा Having comprehended (the truth), हि indeed, वाक्य-वृत्त्या in terms of the teaching ('I am Brahman') अभ्यस्यताम् one should practise this सदा unremittingly यथाशक्ति to the farthest limit of one's capacity. (16)

Having comprehended the real implication of the teaching 'I am Brahman', a person imbued with faith should meditate unremittingly upon his identity with Brahman to the fullest extent of his capacity, by means of all the faculties of the Intellect attuned to that Idea. (16)

The idea is that one should realise one's own Bliss of Brahman with the mind absorbed in the Atman. Thus having realised in the light of one's own understanding and with single-mindedness one's own indentity with Brahman, with the help of the exposition as given in this

treatise, or by the force of the great Upanishadic teaching, 'I am Brahman'[1]–one should continue practising this incessantly. As it is said: "In meditation of the Vedantic truth one should pass one's time till the approach of sleep and so on till death; never should one allow the least quarter to sensuous desires in the mind" (16)

Notes:

1. Br. Up. 1.4.10; See Panch. 5.3.4.

—श्लोकः ॥ १७ ॥

तच्चिन्तनं तत्कथनं तत्परस्परबोधनम् ।
एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ १७ ॥

— टीका —

तत् एव अभ्यास-स्वरूपं दर्शयति—तच्चिन्तनम् इति । मनसा विषयांतर निरासेन तस्य ब्रह्मण: एव चिन्तनम्, तस्यैव कथनम वेदान्तवाक्यजातेन तस्यैव अन्योऽन्यं बोधने प्रकार: एतदेकपरत्वं शुद्धचैतन्य-एकपरताज्ञानं,

' तमेवैकं जानथ आत्मानमन्या वाचो विमुंचथाऽमृतस्यैष सेतु:।।' इति श्रुते:, एतत् सर्वं ब्रह्मभ्यासलक्षणम् आचार्यै: प्रतिपादितम् इत्यर्थ: ।। १७ ।।

बुधा: The wise ones विदु: came to know (and teach) ब्रह्माभ्यासं the practice of Brahmanhood (i.e. one's identity with Brahman), (as consisting in) तत् चिन्तनं meditation upon That, तत् कथनं discussion on That, तत् परस्परबोधनं enlightening one another (amongst aspirants) upon That, च and (above all) एतदेकपरत्वं cherishing This as the one Supreme end. (17)

Meditating upon That, talking on That, enlightening mutually on That and in a way getting oneself absorbed in That—all these together have been known and taught by the wise ones as constituting the practice of Brahman. (17)

The nature of the practice is described here in this verse as-'Meditating upon That'[1]. To meditate upon It (i. e. Brahman) with the mind divested of all other objects, to speak on the same (in the light of the teachings of Vedanta), to enlighten one another on the same in accordance with the teachings of Vedanta, to cherish the idea of one's own identity with Pure Consciousness as the Supreme end in view,-as it is said in the scriptures also thus-"Know Him alone, the unique Atman and discard all other vain talks;[2] this is the bridge of Immortality," (Mu. Up. 2.2.5)-all these have been mentioned by the teachers as constituting the practice of Brahman. (17)

Notes :—

1. cf. Panch. 7.106.
2. cf. Br. Up. 4.4.21.

—श्लोकः ॥ १८ ॥—

देहात्मधीवद् ब्रह्मात्मधीदार्ढ्ये कृतकृत्यता ।
यदा तदायं म्रियतां मुक्तोऽसौ नात्र संशयः ॥ १८ ॥

— टीका —

ग्रंथाभ्यासफलम् आह—देहात्मधीवद् इति । यथा देहात्मबुद्धिः दृढतरा अस्ति, तथा ब्रह्मात्मबुद्धिदार्ढ्ये सति कृतकृत्यत्वम् इत्यर्थः । तत् उक्तं उपदेश साहस्र्यां—

' देहात्मज्ञानवद ज्ञानं देहात्मज्ञानबाधकम् । आत्मन्येव भवेद्यस्य स नेच्छन्नपि मुच्यते ॥ ' इति ।

एवं यदा तदा अयं म्रियतां, पंचभूतात्मकं देहकंचुकं परित्यज्य अपरिच्छिन्न-ब्रह्म-स्वरूपेण तिष्ठतु, एवंभूता अवस्था एव विदेहमुक्तिः इत्यर्थः । ' आत्मलाभात् न परं विद्यते ' इति । ' ब्रह्मवेद ब्रह्मैव भवति ', ' भिद्यते हृदयग्रंथिश्छिद्यन्ते सर्व-संशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥' 'अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ' इत्यादि श्रुतयः आत्मविदः अनर्थहानिम् आत्म-स्वरूप-सुख-प्राप्तिं च प्रतिपादयन्ति इत्यर्थः ॥ १८ ॥

अंतर्यामी समस्तेशो यः साकेतपतिर्विभुः ।
संतस्तमेव पृच्छन्तु यदत्र स्खलितं मम ॥

कृत्वा पुष्पांजलिं टीकां भगवच्चरणाब्जयोः ।
पुण्यं मयार्जितं किंचित् तद् ब्रह्मणि समर्पितम् ॥

इति लघुवाक्यवृत्तिटीकायां
पुष्पांजल्यभिधायां वेदांतप्रकरणं संपूर्णम् ॥
ॐ तत्सत् ब्रह्मार्पणमस्तु ॥

ब्रह्मात्मधीदार्ढ्ये With unwavering firmness in the thought of one's identity with Brahman (attained) **देहात्मधीवत्** like (what firmness ordinarily man has in) the thought of his identity with the body (comes) **कृतकृत्यता** the fulfilment (of this effort) **असौ** Such a one (who has attained to this state) **मुक्तः** is liberated (indeed), **न संशयः** there is no doubt **अत्र** in this; (it then matters not as to) **यदा तदा** when (and where) **अयं** he **म्रियताम्** may die. (18)

Consummation of this practice lies in the firm conviction of one's identity with Brahman, like what conviction is normally there in the sense of identity of the Self with the body. One, who has realised this, is liberated, indeed,

without a doubt; his body may then drop off, any time, any where. (18)

Now he speaks of the result of the repeated study of this work (with an eye to proper understanding of the teaching) in the verse beginning with,-'Like the thought of the identity of one's self with the body.' Just as the belief in the identity of Self with the body is firmly rooted in all ordinary persons, in like manner, when the conviction in the identity of Self with Brahman acquires firmness, that marks the fulfilment[1]. So it has been said in the Upadesha Sahasri (4.5):—The person who attains that unshaken knowledge in the Atman Itself, which is the negation of the belief in the identity of his Self with the body, to the same degree in which one believes in the latter, is liberated, indeed, inspite of himself." Once this realisation is attained, one may die any time[2] (and anywhere). For in death such a one simply discards the bodily garment and rests in the Infinite nature of Brahman. This state is khown as 'Disembodied liberation'. The following scriptural passages point to the fact of cessation of all miseries and the attainment of the Supreme Bliss which is of the very nature of the Atman, on the part of one who realises the Atman :—"There is nothing higher than the attainment of the Atman." (cf. 'Manasollas'......1.2)

'One who realises Brahman becomes Brahman Itself' (Mu. Up. 3.2.9.). 'When one realises the Supreme Being who is both the high[3] and the low, all knots of his heart are rent asunder, all his doubts vanish and the results of all his actions perish.' (Mu. Up. 2.28). 'A sage having realised the Divine One by means of meditation on the

inner Self relinquishes joy and sorrow (i. e. all pairs of opposites),' (Ka. Up. 1.2.12). (18)

If I have erred anywhere (in the attempt to comment on this treatise) let the wise readers ask Him alone, who is the indwelling, all-pervading, Overlord of the universe, the prince of Saketa (Ayodhya), my Master (and inspirer).

What little merit I may have acquired by composing this commentary, which is an offering of flowers at the lotus-feet of Bhagavan Sri Sankarachary, is dedicated to Brahman.

Thus ends the commentary (Pushpanjali) on the Vedanta-Prakarana entitled 'Laghuvakya-vritti.'

OM TAT SAT

BRAHMARPANAM - ASTU.

Notes :—

1. Fulfilment :-

When this realisation comes, one is said to have attained liberation **in esse,** but since the body has to work out its pre-ordained term of existence due to 'Prarabdha' one is till then called liberated in life (Jivanmukta). Then with the 'Prarabdha' exhausted and the body stilled to death, the same is said to have attained 'Disembodied-liberation' (Videha-mukti). (See Chh, Up, 6.14.2).

2. cf. Panch. 2.106.

3. The High and the low :—

This refers to the two aspects of our coneeption of Brahman, namely, 'Saguna' and 'Nirguna'; that is to say, Brahman in Its ultimate Absoluteness, and Brahman related to the phenomenal existence in its triple aspects of manifestation, sustenance and dissolution, as the Great Cause.